



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

PROCEEDINGS
OF THE
AMERICAN PHILOSOPHICAL SOCIETY
HELD AT PHILADELPHIA
FOR PROMOTING USEFUL KNOWLEDGE

VOL. LII

JANUARY-APRIL, 1913

No. 208

PLACE AND PERSONAL NAMES OF THE GOSIUTE
INDIANS OF UTAH.

BY RALPH V. CHAMBERLIN.

(*Read January 3, 1912.*)

The Gosiute Indians of Utah have for many years been peacefully settled in two main colonies in Tooele County, one in Skull Valley and the other near Ibapa in the Deep Creek Valley. While the Skull Valley and the Deep Creek bands were parts of one tribe and had almost continual intercourse, their separation was sufficient to permit certain slight dialectic differences in language to arise, as the writer has elsewhere pointed out.¹ They are at present without any definite tribal organization and so reduced in numbers as to represent a mere remnant of the former tribe. That the dwindling in their numbers during the last half century has been excessive appears evident from the figures given in various early reports and the information obtained from the first white settlers of the region; and at the present time, in the two bands there are under two hundred souls, of whom, furthermore, a considerable number have been taken in from other tribes through marriage or otherwise. The old men weep at the doom of extinction which they believe plainly to see ahead of their people.

¹"Animal Names and Anatomical Terms of the Gosiute Indians," *Proc. Acad. Sci. Phil.*, 1908, p. 75.

The Gosiute at present are essentially self supporting. They engage in agriculture, raising especially oats, wheat and hay with some garden truck. The land, until very recently, was divided up and worked by the individuals or families separately; but in the Skull Valley colony it is now worked in common under the direction of a superintendent appointed a short time ago by the Government. A school has also been established among them. Especially during the haying season, the men hire out as hands on the neighboring ranches. Occasionally they take contracts for getting out timber from the mountains for fence posts, fuel or other purposes.

Much of what was distinctive of the original Gosiute is fast passing away and in a few years will be forever beyond reach of the investigator. This fact becomes well impressed upon the mind of the person who has occasion in his inquiries to contrast the knowledge and point of view of the old men and women with that of the members of younger generations whose memories do not run back to the time before white dominance in the region and the new mode of life consequent upon it.

PLACE NAMES.

The territory formerly claimed by the Gosiute is arid and desolate, only a small portion of it even today having been reclaimed by irrigation. It was because of this generally desert character of the region that the name Gosiute came to be applied to the tribe, the word—in its etymologically more correct form *Kutsipiutsi* or *Gutsipiutsi*, whence *Gosiutsi*—meaning literally “desert people.”²

² *Kutsip*, primarily ashes and secondarily parched or desert earth, + *iutsi*, people (-*iu* + nominal ending *tsi*). The Gosiute speak of themselves simply as *niu*, ordinarily without special ending, the *n* here being probably the pronominal indicative of the first person. They also use *ni'wina* with a similar force; but this word seems often now to be applied for Indian in general as contrasted with other races.

It may be mentioned here also, that the usual explanation of the name Paiute as meaning “Water Ute” (pa, water) is probably erroneous. There is a well-defined tradition among the Shoshone of a time when they formed one people with the Ute, Paiute and other basin tribes and bands. The explanation given the author is that at the time of the breaking up, one band that went off to the South was very large and hence was given the name of “Big People,” *Pia Uta*, whence *Paiute*.

As a consequence of this sparsely settled condition of the country recognized English names have been applied to but few of its varied parts and features. Furthermore, the region has not been completely surveyed and no map that is not manifestly inaccurate in details, so far as such are represented, as yet seems to exist. Hence there appear two difficulties in the way of presenting a thorough account of the ethnogeography of the Gosiute; firstly, an account with English equivalents of place names must necessarily be much restricted by reason of the limited number having such equivalents, and, secondly, the indication of places, etc., by means of map is not possible in the absence of survey and detailed map of the region involved. These difficulties have discouraged the writer from a plan to prepare an exhaustive account with maps showing trails, important camping points and other places and features formerly of significance and interest to this people.

It will be seen that in the place names listed below certain words recur frequently in combination. When one considers the character of the country and climate and the consequent preciousness of water, one will readily understand why in the majority of these names there is in combination some such word as water, spring or creek. These and some other words common in the names with their meanings are as follows.

1. *pa* (*ba*), meaning water.

Examples: *Ai'bim-pa*, "Clay water," Ibapa.

So'ni-ba, "Grass water," St. Johns.

2. *o'gwût* (*o'gwa*, *o'ga*), meaning river, stream or creek.

Examples: *Pi'o-gwût*, "Big River," Jordan River.

So'ho-gwût, *So'ho-gwa*, "Cottonwood Creek,"
City Creek, Salt Lake Co.

3. *pa'roi-kîn*, meaning spring. This word is composed of *pa*, water, and *ma roi' kîn*, to arise or ascend.

Example: *Ku'nî-gi-pa-roi-kîn*, "Fire spring," a spring in Skull Valley.

4. *pa'rî-tsi*, *pa'rî-tsi-ûp* (*pa'-tsi-ûp*, *pa'tsûp*), also meaning spring.

The word is composed of *pa-ri*, referring to water (adjective form), *tsi*, meaning secondarily to squeeze or ooze out from, etc., and in the full form, *up*, nominal ending.

Examples: *Pi'a-pa-rì-tsi-pa*, "Big Spring Water," Big Springs in Skull Valley.

Pän'gwi-ba-dsûp, "Fish Springs," Spring Creek.

5. *bai'gwi-ci*, meaning, apparently secondarily, stream or torrent (*bai'gwi*, to swell. Cf. also *bai'gwi*, blood vessel).

Examples: *Äñ'go-bai-gwíc*, "Spruce stream," Muddy Creek.

Pi'a-bai-gwí-ci, "Big Stream," Big Cottonwood Creek or Canyon.

6. *pa'ga-ra*, *ba'ga-ra*, meaning lake or sheet of water.

Example: *Pu'hu-i-ba-ga-ra*, Hot Spring Lake.

7. *o'nû-pi*, *o'no-pi*, meaning hollow or gulch, mud-flat, etc.

Examples: *Tsi'a-pa-o-nû-pi*, "Dry Gulch or Canyon," a gulch east of the Indian ranch in Skull Valley.

B'cûp-o-nû-pi, "Paint gulch or canyon," Mercur.

8. *so'kûp*, meaning earth.

Example: *Äñ'ka-so-kûp*, "Red earth," Parley's Canyon.

9. *toi'ya-bi* (*roi'ya-bi*), meaning mountain.

Examples: *Pi'-a-roi-ya-bi*, "Big mountains," Deep Creek Mountains.

Pu'i-toi-ya-bi, *Pi'a-roi-ya-bi*, "Duck Mountains," Goose Valley Mountains.

10. *ga'ri*, mountain range, mountain.

Examples: *O'ga-ri*, "Wood Range," Oquirrh Mountains.

Yin'ûn-ga-ri, Porcupine Mountains.

11. *hna*, *na*, a suffix added to words to signify a camping place or settlement. The root *na* means primarily to grow up, to rear (cf. the reduplication (*ma*)*na'na*, *ma na'hna*, to rear, to raise, to bring up).

Examples: *To'a-hna*, *To'a-na*, "Pipe Camp," Toana Springs.

Pa'u-hna, "Sea-gull camp or breeding place," Bird Island on Great Salt Lake, where the sea-gulls nest in great numbers.

In addition *ûp* (*-p*), *bi*, and *ts* or *tsi* as common nominal suffixes the meanings of which the author has elsewhere explained, may be noted.

In names compounded of two nouns *m* or *n* is frequently added

to the first, which position the one having the attributive relation always occupies.³

The alphabet of the American Bureau of Ethnology is used in the spelling of all Gosiute words in the present paper.

Ai'ba-pa. See *Ai'bim-pa*, the preferable form.

Ai'bim-pa. Deep Creek, Tooele Co.

The word is formed from *ai'bi*, clay, + *m*, adjectival ending, + *pa*, water.

The town Ibapa in the Deep Creek Valley takes its name from this word.

Ai'bim-pa-ku-na-gûnt. Garfield, Tooele Co.

From *ai'bim-pa*, clay water, + *ku'na-gûnt*, in reference to the smelters located at this place (*kun*, fire, + *gûnt*).

Ai'bi-tci. Payson, Utah County.

Ai'bi-to-o-gû-pi. Pole Canyon, Tooele Co. (Deep Creek region).

An'da-pa. Burnt Spring, Skull Valley, Tooele Co.

An'go-bai-gwîc. Muddy Creek, Deep Creek district, Tooele Co.

An'go-bi, spruce, + *bai* (prob.), signifying abundance, abounding in, + *bai'gwîc*, stream.

An'go-ga-ri. Portion of Stansbury Range of Mountains, Tooele Co.

From *an'go-bi*, spruce, + *ga'ri*, mountain range.

Än'ka-pî-tci. Hot Sulphur Springs.

From *än'ka-bît*, red, + *bî'tci*, milk or sometimes other liquids, here applied to the colored water of the springs (cf. the next word).

Än'ka-bî-tîm-ba. Same place as preceding.

From *än'ka-bît*, red, + *îm* + *ba*, water.

Än'ka-ho-nûp. Echo.

Än'ka-bit, red, + *o'nû-pi*, *ho'nûp*, hollow, etc.

Än'ka-so-kûp. Parley's Canyon, Salt Lake Co.

From *än'ka-bît*, red, + *so'kûp*, earth, a name given in reference to the red color of rocks and soil of the mountains at the mouth of this canyon.

³ See for further discussion of word formation in the Gosiute language the author's "Ethno-Botany of the Gosiute Indians," *Memoirs of the American Anthropological Association*, Vol. II., Pt. 5, p. 352 et seq.

Āñ'ka-ti-ban-o-gwû-pi. Thoms Creek, Deep Creek district, Tooele Co.

From *āñ'ka-bit*, red, + (prob.) *tī'ba*, pinenut, nut pine, + *n* + *o'gwû-pi(o'gû-pi)*.

Āñ'ka-wi-a. Dugway, Tooele Co.

From *āñ'ka-bit*, red, + *wī'a*, trail, way, road. Cf.

Tsaw'ga-toi-ya, which is synonymous or apparently almost so.

Āñ'ko-gwa, Āñk'o-ga. Evanston, Wyoming.

Āñ'ka-bit, red, + *o'gwa*, river.

A'pa-ya-wi-ûp. Name for extreme southern portion of Oquirrh Mountains or west slope of same. The name is given to this section as the scene of a very disastrous and long drawn out conflict between the Gosiute and another Indian tribe, which one the author has been unable to make wholly certain. The name means in effect "Place of the weeping or wailing of ancestors," the caves in the neighborhood being supposed to be haunted by the shades of those who met death here. Cf. *I'djû-pa-ya-wi-ûp*, the same place but not the usual designation or the more correct, as *I'djûp* properly refers to the very first members of the human race when used in this sense, while *a'pa* refers more generally to less remote ancestors.

A'o-gwa. Butterfield Creek, Salt Lake Co.

From composition the name would seem to mean "Horn Creek" but *a* may here be representative of some other word not recognized.

A'rim-pi. Dugway Mountains.

B'čûp-o-nû-pi. Mercur.

"Paint Hollow" is the meaning of this name, the Gosiute formerly having obtained one of their face paints in this region.

Ī'dji-pa, ĩ'dji-pa. One of the streams north of Ogden. Probably "Coyote Creek or water."

I'djû-pa-ya-wi-ûp. Same as *a'pa-ya-wi-ûp*, which see.

Ka'na-ba-ho-nû-pi. Sandy, Salt Lake Co.

Ka'na, perhaps representing *ka'na-gwa-na*, *Oenothera* or evening primrose, + *pa'ho-nû-pi*, mud flat or hollow where water gathers; thus "primrose flat."

K'ĩbē-ra-ga-ri. Snow Mountain.

Ki'ber-ant, high, + *ga'ri*, mountain.

Ku'i-o-gwa, *Ku'i-o-ga*, *Kwi'o-gwa*, Bear River. Also occasional for Evanston, Wyoming (see *Äñ'ko-gwa*).

From *ku'i*, a plant, + *o'gwa*, river.

Ku'ni-gi-pa-roi-kin. Small spring and creek north of Indian ranch in Skull Valley, Tooele Co.

From *ku'ni-gi*, pertaining to fire (*kun*, fire), + *pa'roi-kin*, spring.

Kwi'nin-gar-ni. Eagle Mountain, Idaho.

From *kwi'ni*, *gwi'ni*, eagle, + *n* + *gar'ni*, house. So called because many eagles formerly nested on the mountain.

Mo'ko-ga-ri. Granite Mountain.

Mo'ko-mom-bitc. Fremont Island, Great Salt Lake. *Mom'bitc*, owl.

Mo'ni-wai-ni. Red Butte Canyon.

The name refers to an occurrence after a battle, the hands of certain captives having been cut off and hung up at the mouth of this canyon seemingly as a warning against trespass.

Na'ca-wi-o-gû-pi. Willow Creek, Tooele Co. (near Grantsville).

Na'na-wint-a-ho-nûp. Birch Creek, Deep Creek district, Tooele Co.

Na'na-wint, ascending, high, + *o'nû-pi*, gorge.

O'a-dî-tsim. A mountain in Skull Valley region; occasionally applied to the one more usually termed *To'go-a*, but probably through error.

O'a-pi. Dutch Mountain, Tooele Co. (Deep Creek district).

O'a-ta-kûn-ba. Drum Mountain, Tooele Co.

Possibly, judging alone from composition, from *o'a-bit*, yellow, + *ta'ka*, snow, + *m* + *pa*, water (or possibly in its other significance, top): hence "yellow snow water" or "yellow snow top."

O'gû-pa. North Spring, Skull Valley, Tooele Co.; also Barlow Creek in same place.

O'hû-pi-to-o-gû-pi. Boxelder Creek, Tooele Valley, Tooele Co.

O'mo-ti-o-gai-pi. Trout Creek, Tooele Co.

Om'bi. Pilot Peak Mountain, Tooele Co. (Deep Creek district).

O'na-bi. Nephi.

The word means simply salt, which was formerly obtained at this place.

On'gwiṭc-a-wünt. Red Butte Mountain, Tooele Co. (Deep Creek District).

O'o-gwa, O'o-ga. Ogden; Weber River; Weber Co.

From *o'pi*, wood, and *o'gwa*, river.

Pa'wün-tso-ga. Wood's Cross, Davis Co. "Springy or swampy ground."

Pa'ga-düt; Pa'ga-di-da-ma. Utah Lake, Utah Co. Also sometimes applied to Bear Lake.

Pa'ho-no-pi; Pa'o-no-pi. Skull Valley, Tooele Co.

The word means "water flat or hollow" and is applied to Skull Valley specifically because of the large playa occupying its center and covered during the wet season with a shallow sheet of water. The word is, however, also used in general for any such playa.

Pa'om-bo-dšip. Muskrat Springs, Skull Valley, Tooele Co. "Muskrat Spring."

Pän'gwi-pa-dsûp. Spring Creek, Tooele Co. (Deep Creek region).

From *pan'gwiṭc*, fish, + *pa'dsup*, spring; "Fish springs."

Pa'tsün-ga-ri. Jimson's Spring Mountain, Tooele Co. (Deep Creek district).

Apparently meaning "Spring Mountain"; from *pa'tsi* up, spring, + *n*, possessive, + *ga-ri*, mountain.

Pa'so-ga. Lehi, Utah Co.

"Wet ground."

Pän'kwi-o-gwa. American Fork; American Fork Canyon Creek, Utah Co.

"Fish Creek"; from *pän'gwiṭc*, fish, + *o'gwa*, stream.

Pan'tsa-biṭc-ûm-ba. Deep Spring, Skull Valley, Tooele Co.

Pan'tsa-biṭc, a supposed water living creature, + *ûm*, possessive, + *pa*, water. The Gosiute believe certain creatures or "babies" can be seen in the spring at night and can be heard from a distance to cry. In the daytime they disappear in holes. See also *Tu'kai-pa-ri-tsi-pa*.

Pa'tsüm-ba. Canyon Station, Tooele Co.

Seemingly "Spring water"; *pa'tsi-up*, spring, + *m*, possessive, + *pa*, water. See the next word.

Pa'tsi-wi-a. Same as preceding or nearly so, applying to same general region. "Spring way or road."

Pa'pa-dso-ki. Desert Mountains. Apparently "dry water or streams."

Pa'ri-bi-na (or *hna*). Antelope Island, Great Salt Lake.

"Elk place; elk breeding place."

Pa'ri-bîn-o-gwût. Hickman Creek, Skull Valley, Tooele Co.

Pa'ri-bîn, elk (ajective form); + *o'gwût*, stream; "Elk Creek."

Pa'o-hwû-pi. Hot Springs north of Ogden.

Pa'u-hna. Bird Island, Great Salt Lake.

"Seagull settlement or breeding place," this island being the nesting ground of vast numbers of seagulls whose nests thickly cover the ground during the breeding season.

Pa'wi-to-ga. Camel's Back Mountain, Tooele Co. (Deep Creek district).

Pi'a-bai-gwî-ci. Big Cottonwood Creek and Canyon, Salt Lake Co.

Pi'ûp, *pi'a*, big, + *bai'gwî-ci*, torrent, etc.

Pi'a-ga-ri. Black Mountain.

"Big Mountain."

Pi'a-pa. Great Salt Lake.

Pi'a, big, great, + *pa*, water. Also commonly termed

Ti'tsa-pa, which see.

Pi'a-pa-ri-tsi-pa. Big Spring, Skull Valley, Tooele Co.

Pi'a, big, + *pa'ri-tsi*, spring, + *pa*, water.

Pi'a-roi-ya-bi. Deep Creek Mountains, Tooele Co.

Pi'a, big, + *toi'ya-bi*, *roi'ya-bi*, mountain.

Pi'o-gwût; *pi'o-gwa*. Jordan River.

"Big River."

Pi'a-pa-dsûp. Salt Springs, Tooele Co. (Deep Creek district).

"Big spring."

Pi'a-so-ho-gwa. Farmington Canyon creek; also the canyon.

Pi'a, big, + *so'o-pi* (-*o'ho-pi*), cottonwood, + *o'gwa*, creek.

Po'ho-ba. Grantsville, Tooele Co.

Po'ho-bi, cottonwood, + *pa*, water.

Po'ho-ba-dsûp. Antelope Creek, Skull Valley, Tooele Co.

Po'ho-bi, sage-brush, + *pa'dsûp*, spring, etc.

Po'ho-ri-ba-hna. Indian ranch or settlement in Deep Creek.

Po'ho-ri, sage-brush (adjective form), + *pa*, water, + *hna*, locative apposition.

Po'ko-ga-ri. Lakeside Mountains.

"Lizard Mountains" seems to be the meaning of this name:

po'ka-dji, lizard, + *ga'ri*, mountain range.

Pu'hu-i. Beck's Hot Springs, Salt Lake Co.

Pu'hu-i-ba-ga-ra. Hot Spring Lake, Salt Lake Co.

Pu'hu-i, Beck's Hot Springs, + *ba'ga-ra*, lake.

Pu'i-toi-ya-bi, *Pu'i-doi*. Goose Valley Mountains.

Pu'i, duck, + *toi'ya-bi*, mountain.

Pu'i-ti-pa. Stockton, Tooele Co.

"Duck water."

Sai'ba. Flint Springs.

Sai'p, bulrush, + *pa*, water.

Sa'ma-ga-ri. Cedar Mountains.

Sa'ma + *gar'ri*, mountain range.

Si'a-dai-di-ma. Little Cottonwood Creek, Salt Lake Co.

Si'o-pa. Ferguson Springs, Tooele Co.

"Willow water"; *si'o-pi*, willow, + *pa*, water.

Si'bu-pa. Camp Floyd.

Si'bu-pi, Bigelovia or rabbit-brush, + *pa*, water.

Si'hi-da-ro-win. Bountiful, Davis Co.

Si'n'ga-wi-a. Birch Creek, Tooele Co. (Deep Creek district).

Si'n'gu-pi, quaking-aspen, + *wi'a*, way, trail, etc.

Si'n'go-gwa. Grouse Creek, Tooele Co.

"Quaking aspen creek."

Si'o-gwut; *Si'o-gwa*. Tooele, Tooele Co.

"Willow creek."

So'ho-gwa. City Creek and canyon, Salt Lake Co.

"Cottonwood Creek."

Sau'ga-toi-ya. See *Tsau'ga-toi-ya*.

So'ni-ba. St. Johns; Clover Creek.

So'nip, grass, + *pa*, water; "grass water."

Co'kar-ni. Salt Lake City.

Cont, many, + *kar'ni*, house.

Ta'tsin-da-to-gop. Devil's Hole, Deep Creek district, Tooele Co.

Ta'tsi-yu. Grouse Creek Mountain.

"Setting star mountain"; *ta'tsi ump*, stars, + *ma-yu'*, to set, to go under.

Ti'bin-ha-ga-ri. Mountains South-east of Skull Valley; part of Oquirrhs.

"Pine-nut mountains or range."

Ti'go-a; Ti'ko-a. A small mountain standing by itself at north end of Skull Valley.

The word is probably from a verb meaning to separate, in reference to its central position by which it divides the valley (cf. *ti'go-in*, plow).

Tim'pi. A place near the north end of mountains separating Tooele Valley and Skull Valley, a very rocky point. The name means simply "rock." It has been adopted as the name of a flag station on the Western Pacific Railroad which passes near the original *Tim'pi*.

Tim'pai yab. Springville, Utah Co.

Tim'pi, rock, + *toi'ya-bi*, mountain.

Tim'pin-o-gwut; Tim'pin-o-gwa. Provo; Provo River, Utah Co.

"Stony river"; *tim'pin*, stony (*tim'pi* + *n*), + *o'gwut*, river.

Tin'go-u-pi. Mill Creek Canyon, Salt Lake Co.

"Rock trap." The name is given in reference to the fact that the Gosiute formerly at favorable times surrounded game and drove them down a gorge to a precipice at one side of this canyon over which the frightened animals were caused to leap to their death.

Tin'toi-ya-bi. Mountains west of Great Salt Lake near Lakeside Mountains.

The name from its composition should mean "Rock mountains."

Toi'ba. Simpson's Springs. "Ascending Water."

To'a-na. Toana Springs, Tooele Co.

Toip, pipe (for smoking), + *hna*, locative apposition.

Tin'gan-o-nu-pi. Granite Creek.

"Rocky Gulch."

Ti'ni-pa. A spring near Beck's Hot Springs, Salt Lake Co., bearing no English name known to writer.

"Singing water."

T'itsai-ya-gi; *T'itsi-ya-gai*. Fish Springs.

T'itsa-pa. Great Salt Lake.

“Bad water”; *t'itcên*, bad, bad tasting, etc., + *pa*, water.

Ti'a-bai-gwǎ-ci. Cherry Creek, Tooele Co. (Deep Creek district).

Ti'a, little, + *bai'gwǎ-ci*, stream, etc.

Tin'ai-gwo-bai(-o-gwa). Creek south of Butterfield Creek, Salt Lake Co.

Probably from *tin'ai-gwo-bi*, nettle, + *bai*; meaning to abound (+ *o'gwa*, stream, which is ordinarily omitted).

? *To'ko-ga-ri*. A mountain near Morgan.

To'sa-i-ba. Soda Springs, Utah Co.

To'sa, from *to'si-bít*, white, + *pa*, water.

to'no-ba-ga-rúp. General term for river bed or channel.

Tu'kai-ho-gwa. Kaysville, Davis Co.

Explained as meaning “big wind creek” in reference to the strong east winds that blow from the mountains at this place during part of the year.

Tu'kai-pa-rí-tsi-pa. Deep Spring, Skull Valley. Same as *Pan'tsa-bítc-ûm-ba*, which cf.

Tsa'po; *Tsa'po-a*. Emigration Canyon.

“Good road” is the meaning of the name, the trail, and later road, through the canyon across the Wahsatch Mountains being the best.

Tsau'ga-toi-ya. Dugway, Tooele Co.

From *tsau'ga*, dug out, etc., + *toi'ya-bi*, mountain.

Tin'tsai-hǐ-gi. Three adjacent mountains near Willow Springs.

Tu'ti-kwai-ba. Redding Springs, Tooele Co. (Deep Creek district).

The name seems to mean “Evening meal water.”

Tsañ'ga-toi-ya. Bullionville.

Tsañ'ga + *toi'ya-bi*, mountain.

Tsi'a-ba. Clifton, Tooele Co.; Clifton Mountain.

“Dry Creek.”

Tsi'a-ba-o-no-pi. Dry Canyon, east of Indian camp in Skull Valley.

“Dry Creek Hollow or Canyon,” there being a stream of water from it only during the wet season and early spring.

tsi'ûm-pi; *tsi'ûmp*. General term for desert.

Wa'bi-koi. Rabbit Springs, Deep Creek district.

Wa'ga-tin-a-ru-a. A mountain a little west of Camel's Back Mountain.

Wa'ga-ri. Gold Hill, Deep Creek district.

Apparently "Double mountain."

Wa'hab-o-gwa. A small stream at Neff's ranch in Skull Valley.

Wa'ha-bi, divided, halved, half, + *o'gwa*, stream; "Divided or split creek," the name referring to the fact that the streamlet is formed by the water from two distinct springs which runs in two channels for some time before finally uniting into one.

Wa'ma-roi-ya-bi. Twin Peaks, Wahsatch Mountains.

"Double mountain."

Wan'dñ-ga-níp. Fish Spring Mountain. Also applied by some to Oasis.

Wa'nûp. Dalles Springs, Skull Valley.

Wa'pa-dsûp. Big Creek, Skull Valley.

Probably *wa'pi*, cedar, + *pa'dsi-ûp*, spring, etc.

Wi'am-ba-da-dsû-pa. Cedar Fort.

Wi'a-nûp. Shell Creek, Tooele Co.

Wo'tsa-na. Bingham, Salt Lake Co.

A recent name equivalent to "Mining Camp," Bingham being such.

Ya'hañ-go-a; Yañ'go-a. Stansbury Island, Great Salt Lake.

Yi'nin-ga-ri. Porcupine Mountains.

"Porcupine range or mountains."

PERSONAL NAMES.

Among the Gosiute many personal names are given in reference to some feature of the physical appearance. Thus, a boy with conspicuous ears that stand out from the head is named *Kûm'o-rûp*, meaning, in effect, "Rabbit ears" or "he with rabbit ears." Another young man who has a spinal curvature is called in full "*Î'ca-gwaim-no-dsûp*, "Person whose back appears broken"; a girl with a considerable growth of hair on her upper lip goes under the name *Mû'tsûmp*, from *mo'tsu*, *muts*, meaning moustache; a boy who is tall is *Nan'nan-tci*, from *ma-na'hna*, to grow up, grow up high, and a tall woman is similarly called *Na'na-vi*.

Other names refer to peculiarity of manner or conduct or to some marked personal habit. Thus a man who for many years inveterately used a peculiar pipe in smoking, even putting his cigarettes into the bowl and smoking them through it, was named *Toip*, "Pipe"; a woman who weeps much because all her near relatives are dead is known as *Ya'ki-kin*, from *ma-ya'ga*, *ma-ya'gi-kin*, to weep or cry; a woman of happy disposition who smiles much is *Pai'yä-nuk*, "Rippling or Laughing Water"; and another of opposite disposition is named *Tu'o-bai*, apparently from the root seen in *tu'o-bit*, dark, black, and in *tu'o-bûk*, angry, with the addition of *bai*, abounding in; and *Tai'bo-hûm* is one name of a boy who is noticed especially and admired by white people (*tai'bo*, white person).

Some names are taken from places and materials. Examples are *An'tsi*, meaning a flat without grass, and *Ai'bim-pa*, a stream and place in Deep Creek, men's names; and *Pa'ri-gwi-tsûp*, mud, and *Gwa'na-se*, sand, women's names. Names of various other objects are frequently applied to persons. Such are *Po'go-nûp*, currant; *Kun*, fire; *Mu'nai*, from *Mu*, moon; and *Ta'bi*, sun, the latter the name of the last chief of the tribe. The same name was a common one for chiefs of other tribes as well and seems to have been restricted to such persons. An interesting case that came to the writer's attention was in the naming of twin children, one a boy and the other a girl. The boy was called *Sa'gûp*, one of the willows, and the girl *Pi'o-ra*, sweet-pea, one form of which lives among and climbs upon the willows, the two names being selected because of this association.

Animal names are borne both by men and by women. These names are frequently chosen without any obvious association or particular reason; but in other cases they are given because of a personal trait or feature's suggesting the animal concerned, as when an active, romping girl was named *Mûts'ëm-bi-a*, mountain sheep. Other examples of names of this type are *Wu'di-tci*, black bear, a man; *Hoi*, chipmonk, a boy, and *Pin'ji-rû*, a bird, applied to a woman.

Finally, a considerable number of names are taken from other Indian tongues and, at present, also from English. Thus from the

Kanosh Ute is *Ki'ûn-gwa*, a woman's name; from Paiute, *Ai'pûb*, a boy's name which means simply "boy"; and from English, *Winni*, Winnie, and *Nîna*, Nina, *Ta'di-ên*, for Italian, given to a boy thought to resemble an Italian, and *Pi'gi-stun*, one of two names borne by a woman, this one having originally been coined in jocular way from the English "big stone" in reference to her large size.⁴

As might be expected from the manner in which personal names commonly originate, the same person frequently receives several in the course of his life. The name borne in childhood perhaps in most cases is changed in later life; while the name of an adult may be suspended or used interchangeably with another given in consequence of some newly acquired characteristic or of some event of importance in his life. Thus the man mentioned previously as bearing the name Toip has also been known as *Nam'pa-cu-a*, "He who drags his foot" or "Foot dragger," since through an accident he lost one foot and has had to wear a wooden substitute which leads him to shuffle in walking. Various other cases are noted in the list of names below.

The following list includes chiefly the names of persons living, or recently living, in the Skull Valley branch, though a number of those of members of the Deep Creek colony are included.

Ai'ba-pa. A man. The name is sometimes heard in the etymologically more correct form *Ai'bim-pa* and also as *Ai'pa-bi*, the transfer of vowels or entire syllables in this way being a common phenomenon in Gosiute. The name means "Clay water" and

⁴In similar spirit originated the name *Pi'gîñ-gwa-ci*, by which a white woman, who as a girl played much with the Indian children and learned their language simultaneously with her own, has for thirty-five years been known to the Gosiute. Her given name was Tillie, and that of her younger sister Lillie; but as the Gosiute have no l sound in their language, they find it difficult to pronounce English words containing it, especially when initial, and usually replace it by t or d (cf. *Ta'di-ên* given above); and hence, they pronounced both these names alike. To distinguish one from the other Tillie, the elder, was in speaking to white people mentioned as "big (pig) Till" and the younger as "tidy (little) Till." Big Till or, as commonly sounded, Pig Till, soon suggested Pig Tail and was then promptly translated into the Gosiute as *Pi'gîñ-gwa-ci*, from pig, + *n*, possessive, + *gwa'ci*, tail.

is the Gosiute name of a stream in the Deep Creek Valley and of the adjacent region.

Ai'go-re-a. An old man recently deceased. He was also known as *Mu'nai*.

Ai'pûb. A boy. The name is from the Piute, in which language it means "boy."

Ai'ci-wap. An old man.

Añ'gîp. A woman.

Am'bo. A woman.

Añ'gots. A man, known to the whites as Charley. The name is possibly originally from the word meaning spruce, *añ'go-bi*, plus the ending *ts*, *tsi*.

Äñ'ka-bi-pi-dûp. A woman. The name is approximately equivalent to the English word "ghost."

Äñ'ka-rau-ga, Hääñ'ka-rau-ga. A woman.

An'tsi. A boy. The name was explained as meaning a barren flat, one on which no grass grows.

A'pam-pi. One name of the last chief of the tribe who was also known under the common chieftain name *Ta'bi*. The name means literally "horn head," and refers to the headdress formerly worn by the chief.

A'rim-pi. A man. The name is applied to a particular kind of earth or clay and also to the Dugway Mountains.

Au'wi-a. A woman, wife of *İn'gî-tsi*.

Bî'bo-rîn. A woman.

Bo'ni. A boy.

Dai'gi. A boy.

Dsa'kûp. A girl. The name means simply "broken."

Gwa'na-se, Gwa'na-si. A woman. The name means "sand."

Haink. A girl.

Ham'bu-i, Am'bu-i. An old woman. The name means filmy or blind eye (*bu'i*, eye).

Hoi. A boy. The word means "chipmonk."

İn'gî-tsi. A man, recently deceased, known to the whites as Dick.

İ'ca-gwaim-no-dsûp. A boy. The name means "back falsely broken"

or "apparently broken" (*I'ca*, false, not truly, *gwai'ûmp*, back). Refers to a curvature of the boy's spine.

Ka'si-tsi. A girl.

Ka'wi-yai-ya. A boy, also known as *Po'gûm-pi*. The name refers to his large ears.

Ki'ûn-gwa. A woman. Name from the Kanosh Ute.

Kûm'o-rûp. A boy. "Rabbit ears" (*kûm*, rabbit, *ro*, root, meaning to extend out, etc., *ûp*, nominal ending).

Kun. A boy. The name means "fire."

Ku'sa-yu-main. A girl.

Ku'si-a-mû-tci. A girl.

Man'tsi-rîtc. A woman. The name is from the verb meaning to hold the hands in the supine position plus the ending *ts* (*tc*, *tci*), and refers to the woman's habit of putting her hands in this position.

Ma'ro-pai. A boy. "Fighter," from *ma-ro'pain*, *ma-ro'pain-do*, to fight (with fists).

Mî'tos. A girl.

Mo'rants. A woman.

Mo'ro-wîntc. A woman. The name refers to habit of frequently turning up her nose (*mo'bi*, nose, + *ma-ro-wîn*, to pull or draw, draw up).

Mu'i-dsa. A girl.

Mu'nai. A man, also bearing the name *Ai'go-re-a*. Now deceased. From *mu*, moon.

Muts'ëm-bi-a. A girl, now deceased. "Mountain sheep."

Mu'tsûmp. A girl. From *mo'tso*, *muts*, moustache, given in reference to growth of hair on upper lip.

Nam'pa-cu-a, *Nam'pi-cu-a*. A man also known as *Toip*. The name is from *nam'pa*, foot, plus the verb *pi'cu-ûn*, to slide or drag, shuffle, and is applied for the reason previously explained. The man is known to the ranchers as Dave Kimball, having as a child been adopted into a white family of that name, his immediate relatives appearing to have been killed in an early battle with whites. He later took up life with the Gosiute, of which tribe he is not a native.

Nan'nan-tci. A boy. From *ma-na'hna*, to grow up, grow up tall, plus the ending *tci*.

Na'na-vi. A woman, now deceased. Apparently from same verb as the preceding.

Na'tcu. A girl.

Ně'ji-ka. A girl. The name was said to refer to the way in which at one time she had had her hair cut.

Ni'na. A girl. From the English.

No'wi-ûp. A woman. *Ma-no'wi-a*, to carry or move away, move camp, plus *ûp*. "Camp mover."

Oi'tcu, Oi'tco, Ho'itcu. A boy. The word means "bird" in the general sense.

Pai'yän-uk. A woman. "Laughing Water" (*Pa*, water, + *ma-ya'ni-kîn*, to laugh).

Pän'du-gan. A man. Probably from *pan*, water (adjective form), and *Tu'gan*, which see further.

Pantc. A man, also known as *Pi'dji-bu-i*. Name probably the English paunch.

Pa'ri-gwi-tsûp. A woman. "Mud" is the meaning of the name.

Pa'so-go. Name by which *Pa'ri-gwi-tsûp* was known when a girl. The name means wet or swampy ground.

Pa'wi-noi-tsi. A man spoken of in tradition as having a very long time ago built a vessel and navigated the Great Salt Lake (*Pa*, water, + *wi'a-no*, to travel or ride, + *tsi*).

Pi'a-re-gwa-ni. Gosiute name for *Wa-ce-ki*, the Shoshoni chief. It means "great talker."

Pi'a-waip. A woman, also known as *Pi'gi-stun* or *Stun* for short. The name means simply "big woman" (*pi'a*, big, + *waip*, woman).

Pi'gñ-gwa-ci. Name of a white woman formerly much associated with members of the tribe. It means "pig tail" (*pi'gñ*, pig, in adjective form, + *gwa'ci*, tail). The manner of origin of this name has been explained above.

Pi'dji-bo-ûnts. A man, often also called *Pantc*.

Pi'kîn. A girl.

Pi'kĩp. A woman.

Pi'gi-stun. A woman, formerly known exclusively as *Pi'a-waiþ*, but now called more frequently by the present name or its shortened form, *Stun*. It was coined from the English "big stone."

Pi'ku-rĩnk. A man.

Pĩn'ji-rũ. A woman. Name of a bird.

Pi'dji-bu-i (*Bi'dji-bu-i*). A girl. The name refers to her having precociously developed mammæ (*bi'dji*).

Pi'o-ra, a girl. "Sweet Pea" (*Hedysarum*, etc.).

Po'go-nũþ. A boy. "Black currant." The name also occurs in the form *Po'gũm-pi*.

Pcãnk'. A boy.

Pu'i-dja. A man. The name appears to be from the English "pudgy" applied to him by whites and adopted.

Sa'gũþ, a boy. Name of one of the willows.

Si'i-tci. A boy.

Si'u-wa. A woman.

Cũl. A man.

Ta'bi. Last chief of Gosiute, also known as *A'þam-pi*. "Sun."

Ta'di-ẽn. A boy. From "Italian," the boy having been thought to resemble one of that nationality. The *l* of Italian is replaced by *d(t)*, as usual.

Tai'bo-hũm. A boy, so called because a favorite with white people (*tai'bo*).

Toip. A man, also known as *Nam'þa-cu-a*. The name means pipe and the manner of its origin has been explained previously.

To'mũc. A man, commonly known as *Wu'dĩ-tci*. From English Thomas, probably.

Tu'gan. A man. From *tu'ga-nĩn*, night, darkness.

Tu'o-ba. A woman. "Dark Water."

Tu'wats. A girl.

Tsai'yap. A woman.

Wa-da'tsi, *Wa'da-tsi*. A man. "Bitter" plus nominal ending *tsi*.

Wa'ci-doi-ũ-þa. A name for *Wa'ce-ki*. See also *Pi'e-re-gwa-ni*.

Wac. A man.

Wẽs. A man.

Wi'a-so. A woman.

Wi'ni. A girl. English Winnie.

Wu'da-tci, Wu'dä-tca. A man. The vowels may be interchanged, as frequent, and the name be heard as *Wu'di-tca*. It means "black bear."

Ya'go-tsûp. A woman.

Ya'ki-kin. A woman. So called because of her much weeping, all her relatives being dead.